

Takdeer Ka Bayan |Bukhari

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Bismillahirrahmanirrahim

{1} Raavi Imran Bin Husain (rd) rivayat ka khulasa

ek shakhs ne arz kya ya Rasulullah! kya jannat vale aur jahannam vale pehchane jaa chuke he? Rasulullah ﷺ ne farmaya beshak usne arz kya to fir amal karne vale kyu amal karte he? Rasulullah ﷺ ne farmaya har shakhs usi ke liye amal karta he jiske liye vo paida kya gaya he, ya usi ke muvafik use amal karne ki taufik di jati he.

Vajahat: chunki apne anjam se koi banda aur bashar vakif nahi he isliye uski zimmedari he ki un kaamo ko baja laye

jinka use hukam diya gaya he,
kyu ki uske amal uske anjam
ki nishani he lihaza nek amal
ke baja lane (amal me lane) me
kotahi na kare agarche khatme ke
mutallik yakini ilam Allah Taala ke pass
hi he. (Fathul Bari)



{2} Raavi Huzaifa (rd) rivayat ka khulasa

Rasulullah ﷺ ne hame khutba irshad
farmaya aur kyamat ki jitni baate honi
thi vo sab bayan farmaai, ab jisne unhe
yaad rakhna tha unhe yaad rakha aur
jisko bhulana tha vo bhul gaya, aur me jis
baat ko bhul gaya hu ab use zahir hoti
dekhkar is tarah pehchan leta hu jis tarah
kisi ka saathi gayab hokar zehan me na
rehe fir jab vo use dekhta he to pehchan
leta he.

{3} Raavi Abu Hurairah (rd) rivayat ka khulasa



Rasulullah ﷺ ne farmaya Allah Taala ka pak irshad he ki nazar (mannat) manna Adam ke bete (yani insaan) ke pass vo chiz nahi laati jo hamne uski takdeer me na rakhi ho, balki usko takdeer us nazar ki taraf daal deti he aur hamne bhi us chiz ko uske mukaddar me kya hota he taaki ham is sabab se bakhil ka maal kharch karvaye.

Vajahat- bakhil (maal ko rok kar rakhne vale, kanjus) par jab koi musibat aati he to nazar manta he, vo kaam ho jata he to ab use kharch karna padta he, chunanche ek hadees me he ki bakhil jo kharch nahi karna chahta, nazar ke zariye use maal nikala jata he. (Fathul Bari)

{4} Raavi Abu Saeed Khudari (rd) rivayat ka khulasa



Rasulullah ﷺ ne farmaya jo khalifa hota he uske do salahkar (ek farishta aur dusra shaitan) hote he, jinme ek (yani farishta) to use achchhi baate kehne aur aisi hi baato ki targib dene par mamur karta he aur dusra (yani shaitan) buri baate kehne aur un par ubharne ke liye hota he, begunaah to vo he jise Allah Taala mehfuz rakhe.

Vajahat: Bukhari ki ek dusri hadis me he ki har Nabi aur khalifa ke do salahkar hote he, Rasulullah ﷺ ka pak irshad he ki me apne bure salahkar ke ubharne se mehfuz rehta hu. (Fathul Bari)

Note: kalam ka khulasa ye he ki mujrim ya nek hona insaan ka kaam he, yani uska apna faisla he Allah Taala ka faisla

ya hukam nahi he, balki Allah Taala to bure anjam se dararte he aur nek kaamo ki targib dete he, agar insaan har bura kaam Allah Taala ke hukam se kar reha he to Allah Taala mana kyu karte.



Allah Taala Ka Faraman He

{1} Sure Nahal 16, ayat 90 Tarjuma

Beshak Allah Taala neki aur insaaf aur rishtedaro ke saath achchhe suluk ka hukam dete he aur har kisam ke bure kaamo, behayaai aur nafarmani se mana karte he. Ek taraf Allah Taala buraai se mana kare aur dusri taraf buraai usi ke hukam se ho ye baat Allah Taala ki shaan ke khilaf he, balki Allah Taala ne buraai se mana karne aur neki ki hidayat karne ke liye apne Nabi Hazraat bheje, kitabe

nazil ki, lihaza buraai ko Allah Taala ki taraf mansub karna insaaf ke khilaf he. Insaan neki ya badi apne ikhtiyar se karta he aur uski jaza aur saza Allah Taala jarur dega.



{2} Sure Najam 53, ayat 39/40 Tarjuma
aur har insaan ke liye vohi kuchh he jiski usne koshish ki, aur ye ki vo jald hi apni koshish ka anjam dekh lega. Malum huva ki insaan apne ikhtiyar se jo bhi bhalaai ya buraai karega use uska badla (jaza ya saza) milkar rehega, isliye ki har insaan ko ikhtiyar aur salahiyat vala banakar bheja gaya he, ye bilkul majbur nahi albatta jaha majbur hoga vaha isse saval bhi na hoga.

{3} Sure Bakra 2, ayat 286

Tarjuma

Allah Taala kisi ko uski himmat aur gunjaish se ziyada taklif me nahi dalte he, jo neki karega uska azar milega aur jo gunaah karega uska khamiyaja use bhugatna padega.



{4} Sure Ha Mim As Sajda 41, ayat 46

Tarjuma

Aur Aap ka rab apne bando par julam nahi karta. gaur kijiye agar insaan gunah apni marzi se nahi karta balki Allah Taala ki takdeer se majbur hokar karta he to ye insaan gunah ke mamle me bekasur hoga, aur fir Allah Taala ise iske gunah ke sabab azaab deto ye julam hoga, aur Allah Taala apne bando par julam nahi karta he, isliye sabit huva ki gunah insaan apni marzi aur apne faisle se khud

karta he, Allah Taala ka is par
koi jabardasti aur dabav nahi
hota he.



Ek Hazar Muntakhab Hadeese Bukhari Sharif hindi se
lipyantaran kiya gaya he.